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THE EVANGELIZATION OF GREAT CITIES.

It is doubtless a wise policy, to arrange the forces of Christianity in such a way as to render them most effective. While the church is bound to go into all the world, and preach the gospel to every creature, to disciple all nations, there are points in the vast field which cannot be overlooked without great peril and detriment to the common cause. These points are the great cities of the world, and among these the chief cities of Christian countries demand the first attention of the friends of Christ. These fountains must be purified, if we expect streams of living and healing waters to flow from them.

"The great cities of the world have an interest peculiarly their own. They mark the progress of mankind in arts, commerce, and civilization, and they form a sort of index of the rise and fall of national greatness."

They represent the state of religion in the countries to which they belong. The type and tone of Christianity which they exhibit, indicate the progress or decay of piety in the land. When Christ shall reign in these mighty centres of power, then will the kingdoms of this world become the kingdoms of our Lord.

In the arrangements of God's providence, the great cities of the world have received special consideration. Joseph was sent to bless Memphis and Heliopolis, and the other cities of Egypt; Jonah was commissioned to preach repentance to the inhabitants of Nineveh; Daniel was led by a divine hand to Babylon, to commend the true religion and the true and living God in that great city; and Esther and Mordecai were guided to the court of Xerxes at Shushan, to give to the Persian metropolis some gleams of divine truth. In the distribution of the Gospel and its influences, the great Head of the church has bestowed signal care and pains on these commanding and central seats of power. With what tender pity did our Lord regard Jerusalem, when he wept over that blood-stained city, and when he commanded that the gospel should be preached first there—that the beginning should be at Jerusalem—that the city which had killed the prophets, crucified the Lord of glory, and stoned the martyr Stephen, should be the scene of his peculiar mercy and glorious triumph! In that guilty city, where sin had abounded, there he determined that grace should much more abound.

On that city the promised Spirit first descended, at a time when representatives from the whole world were present. In the progress of our Lord's kingdom, he seizes upon the chief cities of the world as points of attraction, and secures for them special means of spiritual light. Beginning at Jerusalem, the rays of the sun of righteousness fall successively upon Samaria, Damascus, and Antioch. Thence they shine upon Tarsus and Ephesus, and the other cities of Asia Minor. Crossing the Ægean Sea, they fall upon Philippi. They rest on Corinth and Athens. At length they concentrate upon Rome, and are afterwards reflected from Carthage, Alexandria, and Byzantium. As they move westward, they converge upon Lyons and Paris, and the other chief cities of western Europe.

In no age of the world has God left these central points without manifestations of his paternal care, and without proofs of his estimate of their vast importance as fields of spiritual culture. The building of the first city on the earth is ascribed to Cain. The second attempt to establish one in the land of Shinar was defeated by the interference of the Almighty. But in process of time the tendency to aggregation for mutual defense gave rise to populous and mighty cities, the occupancy and aggrandizement of which has been the object of incessant toil and ambitious strife by the kings of the earth. They became the seats of idolatry and despotism, and the strongholds of Satan's dominion.

But the King of kings set up his throne in one of the great cities of the world, and made it the source and centre of influences that are destined

to overthrow the power of the adversary. He chose Jerusalem for his own habitation, and sent forth his glory and his truth out of Zion. The metropolis of the ancient theocracy became the birth-place and starting-point of his spiritual kingdom. If we follow the hints of past history and the suggestions of divine providence, we will lay out our chief efforts to make the great cities of the world the centres of evangelic truth. We will labor to bring these seats of commerce, of science, of civilization, and of political influence, out of the power of darkness and the bondage of Satan, into the light and liberty of Christ's kingdom.

The importance of their evangelization is ably set forth in the February number of the *North British Review*, in an article on Scottish Home Missions. The whole of this valuable article deserves serious and prayerful consideration. The following extracts, directly bearing on the subject now before us, we are confident will be read with lively interest :

"Now, as at all past periods, the great battle of Christianity is in the large towns. Those central seats of human activity and life are the fulcrum by which she would move the world. The leaven that would leaven the whole lump must be planted in the very centre of the mass. Wherever man is, there Christianity, the religion of man, follows, and the cities are pre-eminently the haunts and the rallying points of man. They constitute the very backbone and spinal cord of the social system of the world, through which, therefore, every intellectual and moral influence that is to tell on the happiness and welfare of the race must circulate. Here, then, in this thronging, teeming, place of concourse, the heavenly Wisdom ever lifts her voice. Incarnate Love still beholds the city and weeps

over it; and the same instinct caught from His inspiration which led the steps of the missionary apostle straight to the Antiochs, the Corinthians, and the Romes of the old world, still directs the eye of the Christian philanthropist to the Londons, the Manchesters, and the Glasgows of the new. The course of ages has only tended to enhance the importance of this principle. If the city has always been the master-position in the battle-field of the faith, it is pre-eminently so now. The present is emphatically the age of large towns. The inherent tendency of human beings, which has manifested itself more or less from the days of Nimrod downwards, to congregate themselves in social communities of greater or less extent for purposes of defense or trade, has acquired of late, under the fostering influences of our giant industry, a vast increase in power and intensity. The centripetal force of the human race grows apace. Population, everywhere expanding, tends more and more towards the great knots and centres of our manufacturing and commercial activity. Those mighty workshops of the world, like so many loadstones, draw human beings towards themselves, as the magnet attracts the grains of iron dust. Thus hamlets grow into towns, towns into cities, cities into vast metropolitan masses. Communities which, in the early periods of the world, would have slowly risen to greatness in the course of centuries, start up into giant stature and imperial splendor in the course of a generation. We see this especially in those colonial settlements and the infant states where everything seems to advance with the buoyant energy of youth combined with the brawny strength of mature age, as in the New-Yorks, the Chicagos, and the San Franciscos of the new world, and the Sydneys and Melbournes of the old."

After mentioning the rapid and immense growth of Glasgow, Manchester, and Dundee, the writer proceeds :

"So much for the mere numbers of our great city masses. But we must remem-

ber that, with the increase of numerical strength, the intensity of social life and all the moral forces of good and evil grow in like proportion. The great stream of human interests, feelings, passions, flows with a deeper, stronger, fiercer current. The wheels of human life move more impetuously. Every additional thousand of the population, like each fresh plate in the galvanic pile, increases the force of the electric current. Opportunities and temptations, impulses to good and seductions to evil, avenues of usefulness and byeways and pitfalls of ruin, incitements to noble deeds and fierce stimulants to vice and crime, associations for holy effort and organized systems of corruption, grow and multiply in every proportion to the expansion of the population itself; and thus a great city becomes, day by day, to our rising youth, a grander arena of honorable effort or a more perilous battle-ground of temptation. Surely, if anywhere on earth the church of God has a work to do in purifying the fountains of the world's life and battling against the sins and sorrows of men, it is emphatically here."

"Such is the world in which the children of our great city masses are growing up; such the tainted air they are breathing day by day, and in which society itself, no longer a body, but a corpse, hastens to quick decay, amid damp, and darkness, and rottenness. No wonder if, in such a battle-field, and in so sore a fight against all the powers of evil, many a feeble soldier fall. No wonder that He who came into the world to seek and to save that which was lost, should have his eyes of compassionate love specially fixed upon such scenes as these, and so should have given it in charge to his disciples and servants to go into the streets and the lanes of the city, and bring thence the poor, the maimed, the halt, and the blind.

"Such, then, is unquestionably, the great work and peculiar sphere of Christian Home Missions in this country and in our times. Here, as in its central seat and citadel of strength, must our grand assault on the powers of evil be made. "The

work appals us, not so much by its intrinsic difficulties, as by its simple vastness. The mere growth of population, apart from every other consideration, alarms and almost paralyses us. We have to fight against an adversary not only strong already in numbers and in position, but which is every moment swelling its ranks by fresh reinforcements, extending its lines in every direction, and taking up fresh positions of strength. In these circumstances, the position of the Church of Christ is abundantly manifest. If she extend not herself as steadily, and in like degree brace her energies for the contest, she must inevitably and incessantly be losing ground. Absolutely stationary or slowly progressive, she becomes relatively weaker day by day. With numbers undiminished, and moral and spiritual agencies maintained steadily at the old standard, she is every day and every hour a feeblener and less commanding power in the world. If, in short, she is not ever expanding and growing,—expanding and growing in full proportion to the increase of the community at large, and especially at those points where that increase is greatest and most rapid,—she is in reality shriveling up and dwindling away. And this is precisely what has been taking place in the chief centres of population for more than half a century past. In the constant struggle between the increase of population and the increase in the means of moral and religious improvement, population has been steadily winning in the race. The church has grown, but the nation has been growing faster. Material progress has shot ahead and keeps ahead of all Christian influences and agencies. The one seems to advance at a rapid geometrical ratio, while the other, by slow arithmetical increments, lags on behind. Hence an alarming and still increasing disproportion between the numerical strength of the world and the numerical strength of the church, between the general mass of the people and the Christian element within its bosom, which forms its quickening leaven and its preserving salt.'

'The advance of the church's lines has been general; that of the enemy only partial and at particular points. But then these particular points are, of all others, the most important and the most vital to the ultimate fortunes of the war. They are the very Huguenots and La Haye Saintes of this great Waterloo. In an age of large towns, it is precisely in large towns, and most of all in the very largest, that the church most feebly and inadequately maintains the conflict. There, where the expansive powers of the nation and of the church may be best tested and compared, the nation outgrows the church.' 'The Christian church becomes a smaller and smaller moiety, and a less and less influential element, in the heart of the swarming city masses. The secular threatens to swallow up the spiritual, the world to swamp the church, in the very seat and citadel of the nation's strength. Surely, in all this we have a loud call to be up and doing.'

The Church—

"Must not be conservative only, but incessantly aggressive. She must lengthen her cords as well as strengthen her stakes, and stretch her wings as wide as the nation spreads. Missions to the poor and neglected must be established everywhere; infant congregations must be fostered; new churches founded and organized; the darkest dens and haunts of sin explored, mapped out, taken possession of by the soldiers of the cross; Christian agencies of all kinds, evangelists, teachers, district visitors, scripture-readers, popular lecturers, colporteurs, messengers of mercy for the body and messengers of life for the soul, multiplied tenfold, and, like a living leaven, interpenetrate the whole mass. The Christianity of the land, in short, must march against its heathenism, and in God's name close with it in deadly strife. The central citadels of darkness must be stormed and taken. The leaven must be inserted in the very heart of the mass, and work itself outward until it reach the surface. Thus alone

can our country be saved from ruin, and the church of Christ in the midst of us vindicate to herself her God-given title, as the light of the world and the salt of the earth."

The arguments urged in the foregoing extracts in favor of the evangelization of great cities are sufficient to convince every reflecting mind, and to justify a large increase of evangelical agencies in these mighty centres of influence. The urgent necessity for more effective work in this important field is greatly augmented by the fact, that the principal cities of the United States have been vastly increased in population by large immigrations of Roman Catholics, who have crowded these central points and contributed fearfully to the poverty, ignorance, and crime that prevail there. If in those cities where the inhabitants are chiefly Protestant there is danger that the secular element should engulf the spiritual, how much more is this danger aggravated in these large towns where a teeming Romanist population, led by the intrigues and devices of priestly rulers, throws the whole weight of its influence into the already preponderating scale of the worldly, the corrupt, and the carnal. The system of training to which these masses are subjected—a system which withholds from them the Bible and its blessings—sows to the flesh, and of the flesh must sooner or later reap a harvest of corruption. Our American cities need in them a new sowing to the Spirit, that from this precious seed, watered with abundant prayers, they may reap fruit unto life, and peace, and the public weal. There is a loud call for a large increase and expansion of all these agencies and appliances which this

Society is now employing with so much success in the chief cities of our land. They need an army of faithful and effective laborers, instead of the few scattered bands that are now so sparingly supplied and so feebly supported. Hundreds of missionaries, colporteurs, Bible-readers, teachers, and scores of industrial schools, ought to be promptly furnished to meet the immediate and pressing exigencies of our American cities.

The church of Rome has never overlooked these great centres of power. She occupies and fortifies the cities of Christendom. Upon them she expends her funds and her forces. In them she plants her machinery and arrays the agencies by which she seeks to hold their masses in bondage. It has been her policy in this country to encourage the collection of great multitudes at the principal points, not with the view to elevate and improve the condition of these ignorant masses, but to use them for her own purposes of political and ecclesiastical aggrandizement. The only way to keep our great capitals from ruin, is to give to these myriads, deprived of the Bible and of the right to think and act for themselves, that divine truth which alone can feed their famishing souls, and make them a free, industrious, intelligent, and prosperous people.

Our large cities possess ample means for the accomplishment of this work. The men, the institutions, and all the facilities for effectively carrying on these labors of love, are at hand. Providence has lodged in the Protestant churches of our large towns the power, and along with it the solemn responsibility, of conduct-

ing and sustaining this needful service. The very life and progress of Protestantism depend on a prompt and vigorous exercise of this power, and the liberal maintenance of such a service. Recent revivals have brought into Christ's kingdom many who are placed in these high positions of influence for just such a time and such a purpose as this. The words of wisdom and of warning uttered by our divine Teacher have in this point of view a fearful application :

"For whosoever hath, to him shall be given, and he shall have more abundantly ; but whosoever hath not, (doth not prize and improve what he hath,) from him shall be taken away even that he hath."

We earnestly hope that the Lord will raise up men for the times such as the church of Christ in this land needs—men of the stamp and spirit of Dr. Chalmers and Bishop Blomfield, who will work for the welfare of our American cities as these noble benefactors of mankind labored for Glasgow and London.

THE AMERICAN AND FOREIGN CHRISTIAN UNION has adopted the plan and policy of employing a large portion of the means which are put into its hands in efforts to instruct the ignorant masses in our large cities. It has already small bands of faithful laborers in New-York, Philadelphia, Cincinnati, Pittsburgh, St. Louis, Detroit, and other places ; and the fruits of their toils are abundant enough to rejoice our hearts, and also to fill us with regret that we have not more means to occupy these fields, so rich in results and already ripe for the harvest. What are these few among so many ? The forces at work are by no means adequate to the necessities of the case, and the pressing

wants of our city populations. There is need of a great reinforcement of workmen, and of a fresh assault upon the gross darkness which rests like a portentous cloud over our great and growing cities.

In a recent work, entitled "Symbols of the Capital," it is said—

"That an American city is essentially a different thing from an European capital. The old cities abroad are the growth of another state of human affairs, and represent quite another phase in the history of human progress than our own. They were the centres of imperial influence : a court, a palace, a royal army, with the peculiar results of such institutions, made them the centres of permanent attraction. The continental cities were the cradle of freedom, where the mercantile and industrial interest first rallied and beat back the insolent feudalism that ruled over the broad country in the shape of a barbarous nobility. And here were the great foundations of learning and cultivation in the universities, scholars, and artists, that are the real sovereigns of modern times. Thus an European city is a nation within a nation—a conglomeration of institutions rooted in the soil of centuries, firmly interlaced into a corporate structure that resists the convulsions of ages. What wonder that Rome, Paris and London, Berlin, Moscow and Vienna, should rule over the nations they represent, as our cities never can control the destinies of America."

The writer proceeds to show that—

"The American municipality can never have more than a representative character. Its money is the accumulation of the country's industry ; its commerce is the exchange of the products of the prairie, plantation, lakes and rivers, and thousands of factory villages clustering about innumerable waterfalls among the hills ; its scholarship is the growth of far-away colleges ; its literature culminates in the daily journals ; its intelligence is rivalled by the country towns ; its society is the growth of the civilization of the district it

represents; and its institutions of philanthropy and religion are supported by contributions of men and means from the sects that spread over the entire States.

"Let us rejoice that American cities must be representative, and cannot become our masters until the Republic loses all but its name. The cities of our State, even our proud metropolis, are but houses of industry, entertainment, and public utility built by our people; and while no individual right of the citizen is invaded, let them be so identified in the general body politic that they cannot be seized by demagogues, who would turn them into barbaric castles, fortified by ignorance and vice against the fresh and inspiring growth of new world civilization."

The representative character of our cities involves the obligation of the whole country to aid in leavening these centres with a pure and living Christianity. The rural districts of the interior have a deep interest in the moral character and spiritual welfare of the great cities. The prosperity of the country depends on the healthy and flourishing condition of these marts of merchandize. Christians all over the land, in New-England and throughout the entire West and South, have much at stake in the spiritual condition of New-York and of every emporium in our land; and they will most effectually secure their own welfare and advancement, and the general good of Christ's kingdom, by helping to fortify those central points that are peculiarly exposed to the inroads and ravages of corruption.

All that has been said in the foregoing remarks in regard to the evangelization of great cities, applies with marked emphasis and augmented force to our AMERICAN CHAPEL AT PARIS.

Nowhere on the face of the earth, at no point in Europe, in no city of the world, is there a louder call for

evangelical labors than in Paris. Among the capitals of Christendom, the French metropolis challenges the chief attention of Protestant Christians. Paris is the head and heart of France, and France is the dominant power of Europe and one of the chief pillars of the Papacy. In the opinion of our wisest men, *France constitutes the most important missionary field in the world.* It is the most active province of Satan's empire. In that anti-Christian realm thousands are now struggling to emancipate themselves from spiritual bondage, and the evangelical Christians of France are calling upon their American brethren for help. The "*Fifty Requests*" from different departments of France, presented during the last two months at the Fulton-street prayer-meeting, is one of the most remarkable and auspicious signs of the times; and the REVIVALS that have already commenced in southern France, which were in great measure the result of God's blessing on American instrumentality, encourage the belief that the Spirit of the Lord is about to be poured out in rich showers of mercy upon the land of the Huguenots.

At such a time as this, Paris claims the special regards of the people of God. This great and godless city is "*Satan's seat*,"—the "*Jerusalem*" of the modern world,—where Christendom should do its bravest work, plant its citadels of strength, and fearlessly erect the standard of truth. American faith and piety have erected a Chapel in the heart of Paris, with the hope that the prayers of the friends of Christ may attract to this mighty centre those divine influences which also can bless and revive our

countrymen who worship there ; help forward the cause of truth, and redeem France and all Europe from the power of darkness and from the bondage of superstition and infidelity. If the Holy Spirit should descend on our Paris Chapel, and those who meet there for prayer and worship should feel the reviving power of God's grace, who can estimate the mighty and world-wide effects of such a revival? Its influence would reach every department of France and extend to every part of Europe.

In Dr. John Todd's book entitled "Great Cities," the author remarks :

"Suppose, now, for one year the Spirit of God should be poured out on the capital of France, and should

fully baptize that multitude with the Spirit of Jesus Christ. What would be the results? The fashions of the whole earth would be altered, reduced as to expense, and every way simplified. No arithmetic could tell the amount of money saved in a single year. A hundred millions would be a small calculation for what would be saved in this country alone."

But this would be a small item in the rich blessings that would result from a revival at Paris : not only the fashions, but the opinions, the literature, the policy of the world, would be materially modified, and the glory and kingdom of Christ would be signally advanced, if God's Spirit should descend with Pentecostal power on that mighty metropolis.

IDOLATRY OF THE ROMAN CHURCH—ONCE MORE.

In our last number we called attention to the "Idolatry of the Roman Church." Our object was to remind the readers of this Magazine of the benighted and hopeless religious condition of millions of the Papal world, and to draw out the sympathies, prayers, and efforts of the evangelical churches in their behalf, in greater degree and in more effective form than has been realized in past time. The same "*idolatry*" in Hindostan, or among the inhabitants of the South-Sea Islands, would be generally regarded as sufficient evidence of the wretched and alarming condition of the people, and would prove a stirring appeal to send to them at once the teachers of the Gospel. Why is it not so when it relates to the scores of millions in central and southern Europe, and in countries on our own continent?

We stated in our article but sim-

ple facts. We gave no undue coloring to them, made no exaggeration. Indeed, we stopped short of coming up to the reality of the *grossness* of the idolatry which the Romish church authorizes and encourages among all her members.

We have long thought of the matter, and been deeply affected by the prevailing apathy and fear that evangelical Christians are deceiving themselves in relation to the actual condition of Romanists, and that, mainly from want of careful inquiry in regard to it, they withhold from the benighted and erring Papists what it is in their power to bestow, and if bestowed, would convey to them the blessings of sanctification and eternal salvation. We are cheered with the knowledge, however, that many are beginning to look at the subject with new and increasing interest. Private Christians are beginning to

speak and to pray, and pastors to preach about it, as formerly they had not done. We can but wish that this interest may spread, till all branches of the evangelical church shall come to feel and act in reference to it as the vast and complicated interests involved in it demands.

We have received from a valued correspondent, who is well versed in Romish history and usage, the following communication, written in view of the facts noticed in our article on Romish idolatry. Having lived many years in European Papal countries, and seen much of society there, he is competent to speak on the subject of Romish usages. He offers his thoughts, and says, under the heading of—

Man Worship.

"Not only do the Roman Catholics worship idols which their own hands have made, but they worship also the living thing called POPE. They call him the 'Vicar of God,' who holds the place of Christ in his visible church. The fifth Lateran council called him '*God on earth,*' and '*the Savior of the church.*'

There is an inscription in the Vatican in honor of the late Pope Gregory XVI. in which he is called '*his Holiness,*' the '*Supreme Priest!*' the '*Great Lord!*' the '*sovereign Father* of his people.'

"History has already recorded the fact that he, like many of his predecessors, was really the father of some of his people; but this shameful fact is not sup-

posed to affect his official character. However *base* he may be as a man, he is still, by right of office, '*his holiness,*' the '*supreme priest,*' the '*great Lord,*' 'once a Bishop, always a Bishop.' For this dogma, the Roman church and those who sympathize with it are indebted to Calistus, a defaulting, thieving fellow, who by bribery and corruption secured the office of Bishop of Rome in the third century.

"The Pope is carried about on men's shoulders in processions, accompanied by persons bearing lighted candles and various insignia of office, (as the Pagans were accustomed to carry the images of their gods,) the people kneeling in the most abject manner at his approach. They not only 'bow down' to him, but they kiss his hand, his knee, and his toe, and burn incense to him.

"Could Pagans do more before an idol in an idol's temple?

"When the Pope presides in the Sistine chapel on public occasions, he receives what is called the homage of the throne from the cardinals. They approach him in an humble posture, saying '*venite adoremus,*' and kiss his hand; then they make three bows, one to the occupant of the throne, one to the right hand, and one to the left, which it is said are intended for him as personating the Father, and for the Son and Holy Ghost on each side of him. Thus is '*the man of sin revealed, the son of perdition, who exalteth himself as God, and sitteth in the temple of God, showing himself that he is God.*' H."

FOREIGN FIELD.

CANADA.

REV. MR. BONAR.

Reports of missionaries encouraging—the people inquiring—some priests do not oppose the distribution of the Bible—fear of superiors—French Canadian character—effects of past year's labors

very good—schools, and their good results—Rome very active and anxious to retain her power over the people—the work of the Lord advancing, etc.

The Rev. J. B. BONAR, Secretary of the French Canadian Missionary Society, in a letter to the Rev. Dr. Camp-

bell, one of the Secretaries of the AMERICAN AND FOREIGN CHRISTIAN UNION, dated Montreal, April 8, 1859, says :

"The reports recently received from our various laborers indicate general prosperity and steady progress, without presenting any very noteworthy changes or startling developments. The evangelists and colporteurs are slowly but decidedly enlarging their spheres of usefulness. The Word of God is being put into new families, and gaining an entrance into hearts long closed to its life-giving influences. Here and there individuals are being enlightened by the Word and Spirit of God, and families are breaking away from the fetters of 'the bondwoman' to enter into the liberty of the gospel of Christ.

"At rare intervals priests are met with who, without aiding, do not oppose the circulation of the Bible in their parishes. Some of them inform the colporteurs that they would gladly give the Bible to their people, but for the opposition of their superiors. From facts that come to our knowledge, we are convinced there are not a few earnest inquirers in the priesthood itself. They are, however, extremely guarded, being restrained by their knowledge of the vigilance and enmity of 'the church.'

"The French Canadian is decidedly a man of peace, easy, mild, lacking in that combativeness which forms so marked a characteristic in the independence of the Anglo-Saxon. He reads the Bible in secret, but shrinks from anything like open resistance. It is only under the influence of deep conviction that he will permit himself to be known as a Bible-reader or a Protestant. Even then, many of them prefer to leave the home of their ancestors and settle in the States, rather than endure the petty annoyances to which they are here subjected. This natural non-combative disposition needs to be remembered, in order to estimate the power and depth of the work that is manifestly progressing among the French Canadians.

In spite of this disposition, of the vigilance of their church, and of the bitter denunciations frequently hurled from the altar, individuals and families are constantly notifying their priests that they have withdrawn from their care.

"The vigorous efforts of the past *twenty* years have done much to loosen the fetters of large numbers in those districts where the missionaries have labored. The various schools, and especially the Institute at Pointe Aux Trembles, with its 120 pupils, have greatly aided in bringing about the manifest change in these and in other districts. These pupils come from many widely separated parishes and villages. After a pupil has spent a few months in the Institute, and reported to his or her parents, the colporteur is certain of being kindly welcomed to many of the families of the parish or village, though previously every door may have been shut against him. Hence the number of those who have lost all confidence in Popery is much larger than that of those who have professed Protestant Christianity.

"Rome is exerting all her power to retain in darkness this amiable people, yet they are rapidly escaping from the bondage under which their fathers groaned. The work of the French Canadian Missionary Society was never more important than at present. There may have been times in which more decided successes were visible to all; but the work, on the whole, is now very decidedly onward. We are greatly encouraged in view of the future. We feel that God, by his providences, is calling us to greater prayerfulness and more vigorous efforts in this great and needed work. Assuredly the day is rapidly approaching when this people shall rejoice in the Lord Jesus as the only mediator between God and man, and the all-sufficient Savior. May God bless our united efforts to hasten that blessed day!

"Very truly and respectfully yours,
"JAMES B. BONAR."

HAYTI.

REV. MR. WARING.

The missionary tour into the interior followed by good results—Bibles—tracts—books distributed—the Secretary's letters read to the churches—laborers at Raphael and Dondon present at Cape Haytien—several converts reported—the people anxious to hear the Gospel—Sabbath services increased—baptisms to be solemnized—schools to be started—school-books wanted.

"CAPE HAYTIEN, May 2, 1859.

"TO REV. E. R. FAIRCHILD, D. D.

"DEAR SIR :—I hope my last letter, (April 1st,) with the report for the past missionary year sent with it, duly reached you and in time for your yearly meeting. I stated all that I thought could really interest you, or at least as much as I could say in moderate compass. I also gave you an exact account of a long tour I lately made through a part of the interior. This tour has been greatly blessed, and I see the fruits of it from day to day. I have sent Scriptures, books, and tracts to every place I visited, and have the most encouraging reports from many who seemed to be awakened or converted.

"I also gave you a concise explanation in my letter about the 'note' which you received from Boston on the day of the date of your last letter. That letter also (yours) to me has been read to the church here. Indeed, I read *all* your letters to them, and they are glad to hear the same.

"The brother (Mr. Fouquet) from Raphael has just left us. He spent two days with me in profitable conference. He will soon return again. I am also expecting Mr. Lacroze from Dondon. Several persons have been converted at that place (Dondon) since my visit there, and it was a visit of immense profit to the people generally. Among the converted is the wife of the 'Juge de Paix' of that place, an excellent woman, and I feel assured her example will be followed by many more there. Here (at the Cape) all is prosperous and progressive. Indeed, since my return from the tour I find more disposition on the part of the people to

receive the gospel than ever before. One cause of this is, no doubt, the removal of all fears of Souloouque. I never saw my prospects so good as now. Indeed, I am compelled to *preach more* now than formerly, that is, every *Sunday evening* regularly, besides at our other usual meetings, which are held Sunday forenoon and afternoon. Hence we have one meeting more each week. This Sunday evening meeting is a profitable one.

"Brother Darius, of the church of the Mole, (its conductor in my absence,) has been on a visit of several weeks' duration to the English Free-Will Baptist missionary of Jacmel, who has a good church there. He (Darius) is now returned, and is exceedingly pleased with what he saw and heard.

"At Pt. de Paix all now goes well.

"I have very encouraging letters from Bro. Marcellus Benjamin, at Plaisance, and indeed from every place.

"From different causes, I have been obliged to defer the baptizing intended for April until this month (May.) I have now fixed on the 4th Sunday (22d) of this month to administer it and the communion. The number of the candidates is constantly augmenting. I shall baptize as many as present themselves for that purpose. Most of them come from a distance.

"I am waiting *daily* for Marcellus Ménard, from Dondon, to make out with his assistance an order to be sent you for *school-books, etc.* I think I told you that I had engaged his services to open a school here, which I hope will be large. As I shall have to write you necessarily on that subject, it may be that I shall not do so next month; but you will hear of all I do in due time, if God wills.

"The son of the ancient President, Boyer, is here on some important matters of state. He absolutely refused to go to *mass* on Sunday, (yesterday,) giving out for excuse that he is a PROTESTANT. The circumstance, though of seeming little importance, has produced a great sensation here.

"I remain, dear brother, your most devoted, sincere well-wisher in the bonds of the precious Gospel.

"ARTHUR WARING D'ESSEN."

PIEDMONT.

THE WALDENSES—DR. REVEL.

Grateful acknowledgement—earnest solicitation of continued sympathy, prayers, and benefactions—prospect of collision between French and Austrian troops on Italian soil—the miseries of war not so dreadful as some other evils—nations can be punished only on earth—France and Austria the chief supporters of the Papacy—now chiefly involved in the combat—Rome the real cause of the war—the Waldenses may suffer from the war the least of all the people of Italy—God's goodness to them—their efforts for the advancement of the Gospel—their preparation to be most useful in all the fields of labor opened before them, in the army and elsewhere—evangelical efforts successful—a most interesting case—a priest inquiring for the truth—another priest inquiring—the work of evangelization taking deep hold of many minds.

"LA TOUR, April 30, 1859.

"REV. DR. FAIRCHILD,

Secretary of the A. & F. C. U.

"DEAR BROTHER :—It is always with sincere joy and gratitude that I receive your brotherly communications. I love to carry myself, in thought, in the midst of the numerous and warm friends of your young and vigorous nation so truly Protestant—those United States where I have received so many unequivocal marks of Christian love. Have the goodness to thank heartily your committee in behalf of our church for the last donation sent us. . . . You may rest assured that the money will be appropriated to the prosecution of our work of evangelization in Italy. . . . Allow me, in this connection, my dear brother, to make a sincere request: it is, that yourself and all the members of your Society may continue to sympathize with us, that you may redouble your prayers, your intercessions, seeing the solemn times and the grave position in which we are now placed.

"Before these lines shall have reached you, you will have learned that war is inevitable between Sardinia (the greater part of Italy) and France on one side, and Austria on the other. Hostilities have not yet commenced, that is to say, the cannon has not roared, but we have already more than 50,000 Frenchmen in Turin and its environs. We feel keenly the miseries that follow in the train of war: we know well that it is one of the greatest calamities that can befall a country; and yet from the very commencement of this year we have not only looked upon it as inevitable, but even as desirable, to rid ourselves of a position much worse than war, if that position should continue.

"Nations, as such, cannot be judged at the last great judgment: it is just that they should be punished on this earth for the crimes that they have committed. France, which had been on the point of accepting an evangelical reformation and the principles of the Huguenots, but which finally drowned it in the blood of the martyrs of St. Bartholomew, two centuries and a half later underwent an impious reformation, that of the guillotine and of the Jacobins. That country has not yet reaped all the fruit of its works.

"Austria, which from the commencement of this century has seconded, with a perseverance worthy of a better cause, the Papal system, and has crowned that work of identification by its infamous concordat, —Austria, which in 1849, in concert with France, agreed to bring back the Pope to Rome and to sustain him on the Papal throne by means of bayonets, which in some places were called '*holy and fraternal*'—Austria is on the eve of commencing a terrible duel with its sister France over the very body of Papacy; and Italy, so often drenched in the blood of martyrs, in the hope of emancipation and freedom from the double yoke under which she has groaned, is now about being smitten with a double rod. Yet, as a nation, it is better for her to meet all the horrors of a cruel and protracted war, which may eventuate first in a momentary and more

absolute despotism, but with the possible issue of liberty and a future regeneration, than to continue indefinitely under an Austro-Papal dominion, which, if borne with resignation, must necessarily bring about the paralysis and death of the nation which suffers itself to be the victim.

“Viewing the matter in the light of the advancement of Christ’s kingdom, there are many facts, it seems to me, calculated to nourish the hope of the Christian. It is a very significant fact, that the two nations now at war with each other are the very ones which since the great Reformation have lent their strong arm to Popery, and that the real cause of the war proceeds from Rome—that is to say, from the bad temporal government of the Pope. It is a very singular circumstance, also, that the two belligerent parties are quite content, provided the Protestant nations, England, Holland, Prussia, and even schismatic Russia, shall remain inactive spectators of this solemn struggle between children of the same *‘Holy Mother Church.’*

“Does it not seem that God himself is at work—that these are signs that he is about realizing a particular evolution in the development of his kingdom upon the earth? Then, what concerns us, especially as Waldenses, heirs of the privileges and duties of the ancient and faithful witnesses of the truth as it is in Christ Jesus in this land of Italy, is to hold fast to the faith. It appears to me that we have reason to believe that God’s goodness will not allow the terrible scourge of war to fall heavily upon us: of all the inhabitants of the Peninsula we shall least feel the shock; because, removed far into the mountains of the Alps, outside of the great arteries of communication by steam, or railroads, or steamboats, we will find ourselves at a certain distance from the theatre of the great conflicts, although we too may have to pay tribute, in men or contributions, and thus bear our part of the common sufferings.

“What ought to arouse and encourage us as evangelical Christians, is the place

which the Lord has assigned to us during the past ten years. In spite of our great weakness, our faithlessness, we have been privileged to establish openly in the principal cities of the Sardinian States evangelical stations. We have gathered together numerous congregations, the members of which have come from the Roman church. We have erected churches at Pignerol, Turin, Nice, Genoa. Thus in the most important points of the country where we have raised the standard of pure evangelical Christianity, the terrible storm is about to burst. Alas for that land which still groans under the malediction which proceeds from the Vatican!

“Our churches will shelter evangelical Christians recognized by the laws of the country, and after the disasters of the war they will establish rights regularly acquired and sanctioned. We hope that during the war, even, we shall be able to maintain our different posts of evangelization, and that our ministers in those stations will avail themselves of all opportunities afforded them, to give religious instruction to the soldiers desirous of hearing the word of life. We trust they will be allowed to visit the sick in the hospitals and tents. We design, if God will aid us, to send almoners to the army and to the military hospitals, also colporteurs and readers of the Bible. We will not fail to distribute freely religious tracts, to disseminate as much as possible religious truth where the circumstances of the people shall most require it.

“This noble work is already begun, and the result of our yet limited efforts has rejoiced the hearts of those who have devoted themselves to the task. Bibles have been scattered abroad. We have reason to believe that the good Book is read and understood, and if there are priests who oppose its circulation, there are also many who favor it. A recent and authenticated incident proves clearly what I have just stated.

“One of our evangelists received, some weeks ago, two or three letters from a priest, who wrote to him that he had been

desirous of seeing him and of talking with him, but that each time he had called at his house he had found him absent: he further requested to appoint an hour when he could confer with him. The evangelist made no reply, as he suspected some jesuitical artifice. On the following Sunday he observed near the pulpit a very old priest, who followed the preaching of the Gospel with intense attention and devotion. The services being over, the old man disappeared. The next day a priest called upon the evangelist: he was a middle-aged man. He said to him:

"I am the person who wrote you several letters. I have now several things to say to you: first, I have not given you my real name but you shall now have it; it is —: I am priest of the parish —. I have read Diodati's Bible and also many of your publications: I perceive that the Roman church is in error. I am not the only one whose eyes are opening to the light of truth; there are many priests who share my sentiments. Yesterday you had as a hearer a priest eighty years old. He is the second vicar of the Bishop of —. It may interest you to know that he has been greatly moved by your preaching and by your religious exercises. We met accidentally at the same inn last evening. Your heart would have been gladdened if you had been there to hear him relate his experience. His feelings while listening to your preaching I will not attempt to describe. Our conversation ended by his saying, 'Oh that I were young again! I know well what I would do; but at the age of eighty what can one do for others? yet happily it is not too late to act for oneself.'"

"The interlocutor of the evangelist added:

"I listened to the old man with avidity. I did not interrupt him, I did not even let him know what were my own sentiments and how much they agreed with those to which he had just given expression; because there were at the time with us men whom I did not know, and you are well aware, sir, that in our position we have to be extremely cautious, if we do not wish to be immediately suspended *a divinis*, and lost, in the opinion of those who have manifested most confidence in you. It is no trifling matter to be cried down as a heretic and apostate. And now what do you advise me to do? I love the

Gospel, and I detest the error that strives to substitute itself in its place."

"'But,' said the evangelist to him, 'if you sincerely love Jesus Christ and his Gospel, you must attach yourself firmly to him; you must progress in the knowledge of his truth, in his love; and since it is given to you to make him known to others, seize that occasion with alacrity. Publish the good news of salvation where God has placed you; do it with prudence, but also with fidelity. You may expect to be driven from your parish, because, like St. Paul, you will refuse to preach another Savior than Christ crucified. Well; if you are expelled on account of your attachment to the truth, remember that the Lord will take care of you and bless you.'

"The priest went away determined, as he said, to follow his advice. He asked, before he left the evangelist, the privilege of writing to him, and expressed his desire to receive answers to his letters. He also carried away several tracts and other religious works. He repeated that there were many other priests of his acquaintance who sympathized with him in his religious views, and who would eagerly avail themselves of the first opportunity to embrace the truth openly.

"Be kind enough, my very dear sir, to receive and to present to your colleagues the sincere thanks and the cordial salutations of your grateful and devoted fellow-laborer,

J. P. REVEL."

FRANCE.

The American Chapel in Paris.

Narrative relating to the state of things on the arrival of the chaplain, the Rev. R. H. Seeley, a year ago—about the form of worship—the aims of the Board—the correspondence between Dr. Kirk and Mr. Curtis—arrangement agreed on by the Prudential Committee—dedication of the Chapel—various clergymen participate in it—some visitors ignorant of the arrangement, etc. etc.—but the greatest part well pleased—many deeply affected—no church formed, etc.—the number in attendance gratifying—the relations and importance of

the Chapel—a safeguard to virtue, etc. —good in its influence at home as well as abroad, etc. etc.

The following interesting letter from the Rev. B. H. SEELEY, the American chaplain in Paris, was received in the month of April last, too late for a place in the Magazine for May. The June number of our periodical was filled with an abridgement of the Annual Report of the Board of Directors, and it was crowded from the July number by the valuable sermon from the pen of the Rev. Dr. Beman, which many of our readers were anxious to receive at the earliest moment. We now submit the letter, though late, with much pleasure, and cannot doubt that it will be read with deep interest, especially by those who have taken an active part in the erection or support of our chapel in Paris. It will throw not a little light, perhaps, on the minds of many concerning the forms of service used there, and we trust it will augment their zeal and interest in sustaining the chapel with their sympathies and prayers. But we give the letter. Mr. Seeley says :

"Rev. E. R. FAIRCHILD, D. D.

"DEAR BROTHER:—As it is just one year since my residence commenced in this city, it occurs to me that the readers of your Magazine, and indeed the Christian community generally, may welcome a brief review of this period, so interesting and important in the history of the American chapel.

"At my arrival a service was held once each Sunday in Taitbout chapel, commencing at 3 o'clock in the afternoon. It had been established by the Rev. Dr. Kirk, who read the evening service of the American Episcopal church, (with a few verbal changes,) following it with an extemporaneous prayer and a hymn before the sermon. The attendance was

quite small, for in the most favorable circumstances, church-going in the afternoon is not a very striking feature of Paris habits. Nevertheless, that was a pleasant little company which was accustomed to assemble in the Taitbout chapel, and to one who had been transferred to the Sunday of Paris from the Sunday of New-York and New-England, it was an unspeakable comfort to meet with even a few devout worshippers of our common Lord in so hallowed a spot.

"This service was to be continued till the American chapel in the Rue de Berry should be ready for dedication; but when that time should arrive was beyond the ability of any mortal to predict. Once, *in appearance*, it had been almost ready for occupancy; but the builder had done some of the inside work in such a manner that the 'Committee' had been constrained to put an end to his operations and to employ another. By this occurrence some time was lost. Nevertheless, by dint of constant efforts on the part of the Committee, the new edifice was so far completed as to be opened for divine worship on Sunday, May 6th, 1858. At this point an important question came up for decision concerning *the forms of worship to be used in the chapel*.

In accordance with the genius and purpose of the AMERICAN AND FOREIGN CHRISTIAN UNION, the Board of Directors, in founding the chapel, had contemplated *the union* of all evangelical denominations of their countrymen (who might be in Paris) in the service which should be maintained in it. Episcopal as well as other denominations were comprised in the number who took an active part with the Board in commencing and completing the chapel, and an arrangement through the Rev. Dr. McClure, (former Secretary for the Foreign Department,) and the Rev. Dr. Kirk, who was sent by the Board to commence and complete the work, was entered into in regard to the form of worship. This arrangement will be best understood from the following extracts of letters which passed between the Rev.

Dr. Kirk and J. D. B. Curtis, Esq., an Episcopalian and a member of the Committee.

"Referring to the monies subscribed by Episcopalians towards the erection of the chapel, Mr. Curtis wrote, under date of Feb. 26, 1857, as follows:

"I trust it will not be lost sight of, that the subscriptions were given with the express understanding that the form of service should be after the manner of the Wesleyan chapel in the Rue Royale, and which you have so well commenced. With that understanding I have paid my subscription to-day, and I should be much obliged if you would write me a line, (as the agent of the AMERICAN CHRISTIAN UNION,) stating that the subscriptions were received with that understanding."

"In his reply to the foregoing, the Rev. Dr. Kirk wrote:

"I wish to state, then, definitely, in answer to your inquiries,—

"*First*, That I propose to continue the use of a liturgical service so long as I shall minister in the church we are now forming.

"*Secondly*, That in so doing I am but executing the wishes of the AMERICAN AND FOREIGN CHRISTIAN UNION.

"I cannot bind my successors by any act of mine; but my view of the case is, that there is an obligation of honor, to say the least, resting on those who may succeed me, to pursue substantially the course, I have thus far taken."

"From these documents, it did not appear whether Dr. Kirk intended using a liturgy at each service when there should be more than one each Sunday, while it did appear that the forms of worship were to be substantially like those used in the Wesleyan chapel in Rue Royale. It should be remarked, in passing, that these forms were regarded as the model, because they had been acceptable for several years to English and American Christians of various evangelical denominations, and it was thought unanimity and profit might be secured by the same means in the American chapel.

"Such being the existing understanding, and in the absence of positive instructions on the subject from the Society in New-York, the question was brought before the Prudential Committee in Paris. This Com-

mittee consisted of two Presbyterians, two Episcopalians, one of the Reformed Dutch church, and the pastor. After much and careful deliberation, an arrangement was *unanimously* adopted, which was as much like that in the Rue Royale as the circumstances rendered expedient. It was as follows:

"In the morning, that portion of the *American** Episcopal service which precedes the words, 'Here endeth the order of morning prayer,' was to introduce the other parts of worship. This was to be followed by a psalm or hymn, and (at the option of the preacher) an extemporaneous prayer before the sermon, and invariably by a psalm or hymn and an extemporaneous prayer after the sermon.

"At the *second* service each Sunday the prayers were to be extemporaneous, and the forms of worship to be the same as those usually adopted by the Presbyterian, Methodist, and Baptist churches.

"The dedication services took place in the afternoon, and were of a mixed character, as may be judged from the fact that of those taking part in them, two were French Presbyterians, one Wesleyan Methodist, one English Independent, one American Episcopalian, and the Rev. Dr. Patton, of New-York, in addition to the pastor. The following Sunday, it being the first day on which two services were held in the chapel, the arrangement above mentioned was inaugurated, and has been maintained to the present time with acceptance and profit to the congregation generally.

"There have been *exceptions*, however. Certain visitors who (having come here without information as to the *union character* of the enterprise) have expected to find only Presbyterian forms of worship, on the one hand, or only and *entirely* the forms of the Episcopal church on the other hand, have been disappointed, and perhaps displeased. But, judging from what observation I have been able to make, their number is limited.

* In the Rue Royale chapel the *English* book of common prayer is used, and the arrangements for the day are substantially like the above.

"While a few have thus been disappointed and perhaps displeased, the great body of visitors, as well as the more permanent members of the congregation, have expressed the most lively satisfaction with a service in which those of different branches of the Christian church are brought together in this foreign land, as they expect to be united in heaven, for the worship of the 'one God and Father of all.'

"In some cases, those who have been traveling on the continent for several months, in the midst of strange languages and Roman Catholic churches, have expressed, with trembling lip and moistened eyes, their gratification at being permitted to enter a place of worship which in its arrangements reminds them so much of home, and where, with a congregation of their own countrymen, they may unite in services conducted in their own tongue. In several instances the remark has been volunteered to me—

"We especially like the *union* character of this chapel—this practical exemplification of the essential unity of the various branches of the Protestant church."

"But while, viewed in certain aspects, this is a prominent and important feature of the undertaking, it need not be concealed that it involves some disadvantages. Among these may be noted the fact, that it has thus far seemed not advisable to organize a church in connection with the chapel. It is true that the residence of our countrymen here is in most instances so uncertain and transient that very few, if any, would think of having any permanent church relations here; and it is also true that in existing circumstances the usual ordinances of the Gospel are administered and enjoyed, while those who bring testimonials of church standing are received to a Christian and fraternal care as efficient as an actual organization would afford.

"The attendance at the chapel, particularly in the morning, has been very gratifying. It varies with the arrivals and departures of visitors, and may be regarded as affording a just indication of the number of Americans in Paris. For several months

past that number has been less than has previously been the case for several years.* The congregation, however, has continued to be larger in size than could have been expected, and, taking the year through, it must be regarded as having exceeded the anticipations of its friends.

"My communication is already extended to much length, but you will permit me to add a few words on the *relations and importance* of the chapel to our countrymen in Paris, and also to the interests of Christianity at home.

"When an American enters this metropolis he finds himself surrounded by and subjected to influences totally unlike those he hitherto has known. The home-life, the domestic habits, the sober earnestness of the moral and religious portion of the French people, do not fall under his observation, nor are they ordinarily within reach of the visitor. On the contrary, that which he everywhere beholds, and the influence of which affects him most, is the life of the irreligious, dissipated, and pleasure-loving Parisians. Theatres, dancing-gardens, and other places of amusement abound—from those which are respectably attended, down to those which are the resorts of the lowest of the population. Yet are they all so completely regulated by the police that even the vilest assumes a fair external—so fair, that in various instances *clergymen themselves* have attended and thus patronized some of the most infamous establishments in Paris!

"Such have been the circumstances of Americans in this foreign city, with no Sunday, no place of worship, none of the influences of religion or of public opinion to restrain from those evils to which they were so strongly and perpetually tempted, or to keep them from adopting the loose views of the Parisian public in respect to morality and religion. If many have thus lost their regard for the sacredness of the Sabbath, and made shipwreck of Christian

* On the 22d February there were only 234 heads of American families in Paris, and this number included several of the young men. So far as I can ascertain, there are only some 40 or 50 American students now in Paris.

character and moral principles, the result is not to be wondered at.

"But this is not the end of the matter. On their return to America with the prestige of a foreign residence, it was not unnatural to expect that they should exert the increased influence it gave them in propagating the opinions and practices thus acquired abroad. Many have done it, and the results have been such as all right-minded men, and especially all Christians, must heartily deplore.

"Now, it is not to be expected that the American chapel should entirely counteract these evils; but it must diminish them, and in certain respects will exert a very salutary influence. It keeps in mind *the Sundays, the gospel truths, and the moral principles of home*, and with these must assist in keeping alive the conscience and the acknowledgment of moral obligation which are the safeguards both of the individual and of our American Christianity. It is a protest that cannot be entirely overlooked or resisted against the semi-pagan ideas which prevail here on all these subjects, and I am very much mistaken if it shall not finally succeed in neutralizing some of the most fatal influences of a residence here, and save many a neighborhood at home from their effects.

"Moreover, in order fairly to estimate the position and importance of *the chapel*, it must be remembered that in a very few years a larger number of those who have enjoyed its privileges will be in America than in Europe, and that its benefits consequently will be enjoyed and felt at home even more fully than here.

"These hints, which might be illustrated by examples, will be sufficient to justify the remark, that the more I contemplate the subject the greater appears the work which the AMERICAN AND FOREIGN CHRISTIAN UNION has undertaken here, and the more do I believe it will commend itself to the sympathy and co-operation of all good Christians in the United States.

"I am, dear sir, yours in Christian esteem,

"R. H. SEELEY."

FRANCE.

EVANGELICAL CHURCH OF LYONS—REV.

C. A. CORDES.

Acknowledgement of aid received—sympathy with the Board in the death of the late Treasurer (Mr. A. G. Phelps)—the efforts of the Evangelical Church great, but quite successful—the Society of St. Frances de Sales—its efforts against the work of evangelization—Chapel of the Virgin—statue, etc.—its violence and abuse of Protestants reacting to the advantage of evangelical religion—the American Chapel in Paris regarded with favor—a specimen of the publications of the Society of St. Frances de Sales.

"LYONS, April, 1859.

"Rev. Dr. FAIRCHILD,

"Secretary of the American and Foreign Christian Union.

"DEAR BROTHER:—In my last I had the pleasure of acknowledging the receipt of your kind letter of 8th March, which had brought us a remittance, and now I am favored with that of 29th, enclosing a further grant sent by your Board, for the use of the Committee in its gospel work.

"Allow me to convey through your medium to the honorable Board of Directors of the AMERICAN AND FOREIGN CHRISTIAN UNION the warmest thanks for this fresh and most welcome aid, as well as for the fraternal and generous sentiments by which it is accompanied. Whilst we sincerely lament with you the sensible loss sustained by the UNION in the removal of your late excellent Treasurer, we at the same time cherish the hope the Lord will raise up fresh instruments for his work, and send forth other servants to labor in his vineyard on earth, and fill the places of those he has been pleased to call to their rest in heaven.

"We have been struggling hard against the pecuniary difficulties of the past year, and have through mercy succeeded in maintaining (except Tarare, where, notwithstanding efforts of many years, no stability has been obtained, owing to the inconsistency of professors,) every one of our branches of evangelization and Christian instruction in vigorous exercise,

and even at Tarare we are continuing to evangelize from house to house, not without hope of some ultimate success.

"The efforts of the Society of St. Frances de Sales against us are most zealous and persevering. Pamphlets are disseminated in all directions, exalting the Pope and the saints in heaven, whilst the saints on earth are treated with not even common civility. As to the Holy Virgin, she is held up as immaculate and impeccable, the infallible and most maternally compassionate intercessor, her magnificent chapel and tower here, surmounted by a resplendent gilt statue 30 feet high — being pointed out as the invincible protectorate of Roman Catholicism against heretic intruders of no authority within the walls of the Pope's most ancient, most Catholic, most faithful city of Lyons.

"We will try to get some of these uncourteous printed statements and send them to you for your edification, but meanwhile we enclose a translation of one that was circulated immediately after M. de Pressensé, of Paris, had been lecturing in our chapel (last December) to most overflowing audiences on St. Paul. *Ab uno disce omnes.*

"As to the effect of these publications on those who *know* the Gospel, it is quite the contrary of what the unhappy authors and propagators are purposing. They were told, a few days ago, in a family where they had been leaving one, that they might not trouble themselves to call again, for the household were determined to remain faithful to the Gospel; and if anything had been wanting to strengthen their determination it would have been the base and false attacks now made upon the poor but faithful confessors of the truth as it is in Jesus.

"We rejoice with you and give thanks to God for that great and good work, the establishment of an American Chapel at Paris. It will, we trust, serve to the edification and conversion of many, and at the same time prove a standing witness to that eternal, and immutable, and universal truth of which ignorant and bigot-

ed priests are at present so laboriously striving to deprive their own countrymen."

"Believe me to remain, my dear sir, your very affectionate brother and fellow-servant in Christ,

"C. A. CORDES."

We here submit the document alluded to by the Rev. Mr. Cordes in the preceding paragraph. It is manifest that the cause of truth is advancing in France, if such publications are resorted to by the enemies of the gospel. We would say to our friends in Lyons and its vicinity, Take courage. This violence of the enemy is a favorable omen. It foreshadows, perhaps, the near approach of his end.

Our readers may form some conception of Romish courtesy towards Protestants in Papal countries, by the perusal of this specimen of it:

SPECIMEN OF ROMISH COURTESY.

"TO MR. W—, THE EVANGELICAL PREACHER AT LYONS.

"MONSIEUR:—Permit me, in the name of my fellow-citizens, to express to you according to my ability, the sentiments of gratitude with which we are animated, by the ardent zeal which you display in making known the religion of Christ to us.

"But one of your assiduous hearers takes the liberty of asking you who you are? Pardon the indiscretion; the Jews asked the same question of John the Baptist. I beg of you, then, tell us; are you Elias? are you a prophet? are you a new Messiah? I am tempted to think so, for you preach a religion which is quite new. It is not Catholicism, since you say that the Catholics are idolators who worship the Virgin, the saints, and even a piece of bread. Neither is it Protestantism, since the Protestants are rude enough to give you and your sect the ridiculous title of *Momiers*, which means makers of grimaces and mummeries. You are, then, a new Christ, come to dissipate our

darkness. Glory be to you! But, you know, a new Christ ought to work new miracles. If you raise up some from the dead, if you cure some lame people, if you restore sight to some born blind, we will publish everywhere that your religion is true, and we will be wholly yours. Every true religion ought to be supported by miracles—is it not what the apostles have done? Otherwise how can we believe in your teaching, when we hear Paul say: “If even an angel from heaven should preach to you another Gospel than what I have preached, let him be accursed.”

“Perhaps you will say that you preach the same Gospel as Paul preached. Here, sir, I stop you. Did not Paul preach Christ’s religion? And Christ said, speaking of the eucharist or the Lord’s supper, “This is my body, this is my blood.” You, sir, in order to get rid of this, assure us that Christ erred when he said, “This is my body,” and Paul necessarily was an impostor when he told us to examine ourselves before eating a piece of bread such as you give to your sectarians. This alone is sufficient to prove that your religion is not that of Christ. It is a new religion that you are bringing us; prove it, therefore, by miracles.

“Do not answer that Christ, in saying “This is my body,” meant to say, “This represents my body.” You would not have the merit of the invention, for you know that your master, Zwingle, embarrassed by the clearness of those words of Christ, saw suddenly in the night a black or white demon, (for he did not remember the color,) who said to him:

“Coward! how canst thou allow thyself to be embarrassed? answer thy adversaries that these words signify, This represents my body.”

“So, sir, you see that by Zwingle’s own avowal, the devil gave him this explanation.

“If you have no miracles to show, you have at least the advantage of a persuasive, sweet, and honeyed tongue, in a word, the tongue of a “*momier*.” It

is only a pity that, having no divine authority, you should attempt to convert, or if you like it better, to pervert, the town of Lyons. You must have, indeed, a poor opinion of its inhabitants. You know that one of your colleagues said in your last synod at Paris: “The town of Lyons is ours.” It is doubtless this hope which brought you here. But undeceive yourself. The town of Lyons will not leave the religion which it received 1800 years ago from the disciples of St. John, for one invented 30 years ago by Empeytaz. You know that this innovator was excommunicated both by Protestants and Catholics. At first he only found a few bold men without reputation to uphold his new doctrine, but afterwards the Protestants allowed them to come nearer them, and the English made them their missionaries by distributing millions to them. Such, sir, is the origin of the momiers. To wipe out the traces of this origin they have taken the pompous title of “evangelical ministers,” but they are always momiers. The money of the English may indeed gain some poor fellows, but I tell you, never will Lyons belong to them, for you know, “*Jamais en France l’Anglais ne requerra.*”

“You promise, good sir, to give us the history of your pretended worship, which you say can be traced to the apostles. I beg of you to be more adroit than one of your colleagues whose pamphlet I have, and who pretends to trace your religion up to St. Irenæus, second bishop of Lyons. Show us that all our holy bishops, all our excellent priests, have been momiers, and that it is hardly thirty years since all our clergy and its chiefs have been perverted, then if you add some pretty miracles we are yours—Lyons will belong to you.

“In finishing, I will tell you a piece of good news, in case you did not know it. It is said for certain that England, well pleased with your zeal, has voted you 2,000,000 to buy souls with. Do not forget yourself, I beg of you, zealous preacher. I have a great deal more to say: I hope it may be for another time.”

THE PROTESTANT CONGREGATION AT ARLES.

The Rev. R. H. SEELEY, chaplain in Paris, France, has sent us the following communication, which serves, like many others we receive and publish, to show not only that the Protestants in the French empire are in many instances struggling to support the cause of a pure Christianity, and greatly need aid in their efforts, but that the Gospel is acquiring power over the hearts of the populace, notwithstanding the combinations of the Papacy against it, and that France is now one of the most inviting and important of all missionary fields. The evangelical branches of the church of Christ should lose no time in entering it with a strong body of missionary laborers. The fields within the empire, at least many of them, are 'white already to the harvest:' who will help us to enter and reap?

Mr. Seeley says :

"The following statement, taken from a circular which advertises a sale (or fair) for the benefit of 'the Protestant congregation at Arles,' I send you, both as a sample of the calls which are frequently made on those who have the ability to give, in France, and also to illustrate the progress of the good cause :

"The Protestant church at Arles was founded fifteen years since by a Wesleyan pastor, and fraternally placed by him, a few years ago, under the care of the excellent consistory of Marseilles, which has continued to send thither twice a month one of its pastors to hold public services.

"At first the congregation consisted of only *forty* or *fifty* members, who were lost in a Roman Catholic population of *twenty-two thousand* souls. But God has smiled on the undertaking, and, partly owing to the construction of the canal from Bouc, partly to the establishment at Arles of the workshops of the Paris and Mediterranean railroad, (which has drawn thither many workmen with their families from Alsace and from Langue-

doc.) and partly, also, be it said, *by the conversion of Roman Catholic families*, this small congregation has gradually increased, till to-day it numbers about *four hundred* members.

"But the means of edification have not improved in like ratio. The place of worship remaining the same, has become absolutely insufficient for the congregation, and the absence of a resident pastor (Marseilles being between 30 and 40 miles distant) prevents the regular celebration of public worship, funeral services, the administration of the sacraments, the religious instruction of youth, and pastoral visits among the families of the congregation, and among the sick and the dying.

"This state of things is the more to be regretted, since among the families drawn to Arles by the works of the railroad, there are too many who bring with them not only a profound religious ignorance, but also the habits and manners which, alas! characterize so often a floating population.

"Thanks to the equity of the French Government, and in spite of many obstacles interposed by the Roman Catholic clergy, two Protestant schools have been founded, which are in full activity, but almost the entire expense falls on the very few members of this church, who have not the ability to bear it."

"The imperial Government makes an annual allowance of *five hundred francs* to the Consistory of Marseilles for the support of Protestant worship at Arles, and endeavors have been made to obtain a larger gratuity, and also to secure for the congregation the services of a regularly settled pastor. But these efforts, so far from being successful, have, on the contrary, nearly occasioned the loss of the *five hundred francs* already allowed, since there have been serious indications that even this small sum might be withdrawn.

"The Central Protestant Society at Paris also allows two hundred francs per annum for this object; but what are these small sums, in comparison with the burdens borne by this struggling church?

"It needs another place of worship, which shall be sufficient for the wants of the congregation; and it needs a settled pastor, who may devote his whole time to the care of his flock, and to the oversight

and development of the schools. as the only means of saving the children and youth of the same from the proselyting zeal of 'the Brothers and Sisters of Christian Doctrine.'

"In these circumstances an attempt is made to awaken sympathy and secure assistance for the church at Arles; and when we consider the progress already made, the vicinity of the churches of the department of Gard, so numerous and so strongly attached to the principles of Protestantism, *its situation in an important city, in the midst of a population blindly devoted to Romanism, but showing themselves favorably disposed to the*

claims of truth, so far as they are made acquainted with it, we cannot but hope and pray for their encouragement and success.

"Are there not many among your readers who will esteem it a blessed privilege to aid you by their liberality in dispensing to the needs of those who are laboring and in numerous cases suffering for the cause of truth and righteousness in France? Asking your prayers for our own enterprise in Paris, and for the success of the Gospel in this country, I am yours fraternally,

"R. H. SEELEY."

HOME FIELD.

FROM A MISSIONARY IN BERKSHIRE COUNTY, MASS.

MR. JAMES SMEDLEY.

Towns visited—how received—education advancing—Romanists becoming interested—their children attend common schools and Sunday schools—spiritual religion—its effects on Romanists—a conversion to Christ—the state of the population in Washington township—a pastor interested—many of the people French—some not pleased with the Irish Papal priests—hopeful prospects in East Lanesborough—the missionary encouraged.

In his report Mr. SMEDLEY says :

"I have spent the month of May in labors among Roman Catholics in the towns of North Becket, Washington, Hinsdale, Richmond, and East Lanesborough, and am happy to report that everywhere I have been well received and kindly treated, and often listened to with much apparent interest. I was not a little interested, the other day, to learn that they were according to me the same appellation with which they were accustomed to address their priests, and that I had already attained to the honorable title of 'Father Smedley'

"The cause of education is steadily ad-

vancing through the county, and the old idea of educating the children of foreigners by themselves seems to have exploded, and many Roman Catholic parents manifest a growing interest in the expanding intellects and brightened countenances of their children in course of education; and Protestants are ready to assume the trust, and in some measure to appreciate the responsibility, of educating a whole generation of Roman Catholic children which the wise providence of God has placed under our controlling influence. Common schools are exerting the most beneficial influences, and the children of Roman Catholics in increasing numbers, (especially German and French,) are led from them to Protestant Sabbath-schools.

"Nothing has occurred in this county, for the last year or two, to excite the prejudice of the parents, and their opposition to popular education for the masses is fast diminishing. But among all the new impressions which are fast being made in the midst of Roman Catholics, none seems to furnish higher prospect of modifying and liberalizing their religious notions, than the fact, that *spiritual religion is the same in all countries and among all denomina-*

tions; and low as is the spirit of true piety in Protestant churches, we have already convinced many of them that large numbers of us *have true religion at heart*, whether we belong to the true church organization (as they regard it) or not, and this, too, against their will, and all the previous instructions of their priests. In a recent conversation with Mrs. B. —, of B —, with whom I have often conversed, she exclaimed:

“‘Why, Dr. Smedley, I believe, as I do that I am alive, that there are good Christians in all Protestant churches, and that your motives in laboring with and trying to convince us are perfectly sincere and good; and yet I am a Roman Catholic, and have always been taught that there is no salvation out of the holy Roman Catholic church.’

“Her two eldest sons, with whom I have labored so much, and who are rather intelligent, and had made some advances toward Protestantism, have recently taken a miff against the Protestant minister of the place, and, I fear, are trying to find quiet in the muddy waters of Roman Catholicism.

“It gives me great pleasure to report to you the hopeful conversion of Mrs. B —, the wife of Mr. J — B —, (a French family,) of North Becket. I have been calling upon the family and trying to instruct them for the last two years. When I called upon her last fall she was in great doubt and anxiety; but now she talks like a Christian, and hopes her heart is right, as well as her head. To God is all the glory due! This is the fourth hopeful conversion in this family within eighteen months. The old mother of Joseph is still a Roman Catholic, but she talks very little English, and has very few ideas of religion except such as she received when in Canada.

“The second week of the month I spent in Washington, a town of a little more than 1,000 inhabitants, 250 of whom are foreigners. The people are literally like sheep-scattered on the mountains, and have enjoyed but very little preaching for the last three years. But the good providence of God has just sent them an under-shepherd, who seems well adapted to the post,

and has taken hold of the work with the true missionary spirit of gathering this scattered flock into the fold of Christ. The Roman Catholics are not concentrated in any particular locality, but have purchased little mountain farms which they cultivate, and being broken from Roman Catholic meetings and priestly influences, are much more approachable by Protestants than in the villages. The minister interested himself in my work and went out with me into their families, and found quite a number of them who engaged to attend his meetings and Sabbath-school—no less than six sons and daughters from one French family. He expressed the intention to pursue the work, and, if possible, bring all the Roman Catholics as well as Protestants under Gospel influences.

“In Hinsdale I called on a German Roman Catholic family which I had visited last year. The father was absent, but the mother and daughter recognized me as the missionary and gave me a hearty welcome to the house. She said she was born and trained in the Roman Catholic church in Switzerland, and accustomed to attend church three times every Sabbath, and that now she felt very bad because her husband thought as they were Roman Catholics they ought not to attend Protestant meetings, which she desired to do every Sabbath, but was willing she should send their daughter to meeting and Sabbath-school, which she did regularly, and sometimes went with her herself. She was intelligent, and said she had no sympathy with the Pope, and not much with his Irish emissaries in this country. She said:

“‘The Irish priest came to H —, now and then, and held mass about half an hour, and then scolded the people in plain English, and during the services he had the hat passed around three times for *money, money, money*, and that’s all he wants, and I don’t like him.’

“She reads the German edition of the *American Messenger* with great interest, and takes considerable pains to circulate it among the Germans. I furnished her with some German tracts, with which she seemed

delighted, and promised to put them into circulation in German families.

"Last week I spent at East Lanesborough. Visited all the French, German, and Irish families about the glass factory: was kindly received, and found them favorably disposed toward meetings and Sabbath-schools. Some of them attend regularly our meetings and send their children punctually to the Sabbath-school. I held a public meeting with them last Sabbath, and tried to preach the Gospel to them. An interesting number of youth and children came out, and some parents, and all stopped to hear the recitation in the Sabbath-school, conducted by one of the proprietors, who is an educated and pious man, and deeply interested in the moral improvement of the people.

"With all the discouragement connected with my labors, I find much to encourage and cheer me on in self-denying efforts to save, if possible, those who are ready to perish. I expect to spend the present month in Williamstown, where any communication from you will be gratefully received and duly acknowledged."

PITTSBURGH AND ALLEGHANY INDUSTRIAL SCHOOLS.

NEARLY EIGHT HUNDRED CHILDREN AND MORE THAN SIXTY TEACHERS CONNECTED WITH THEM.

Small at the commencement—growth gradual—ladies diligent and persevering—how materials are gathered for the use of the schools—the religious interests of the children sought—a funeral scene—an interesting case of generosity—a little girl gives up her dress to benefit a poor woman—several schools originated through the influence of the Society's schools.

The following communication from the pen of the first directress of the Industrial School of Alleghany City, Pa., will be read, we are quite sure, with lively interest. It was unavoidably crowded from the pages of the July number of the Magazine. We give it a place in the present

number with much pleasure, and cannot withhold our grateful acknowledgments to those ladies in Pittsburgh and Alleghany cities who have labored so faithfully and successfully in this important department of Christian effort. May they never grow weary in the good cause, and may the Lord abundantly reward them for their labors, so much needed and so useful!

"ALLEGHANY CITY, May 9, 1859.

"REV. E. R. FAIRCHILD, D. D.

"DEAR SIR:—Knowing that you feel a deep interest in the industrial schools of the west, and having devoted my time and attention to them for three years, I take the liberty to give you some account of their origin and progress.

"Some three years since, the Rev. Mr. Rossiter, the Secretary or Agent of the AMERICAN AND FOREIGN CHRISTIAN UNION, called on several ladies of Pittsburgh and Alleghany cities for the purpose of interesting them in the cause of 'industrial schools.' The object was new, to a certain extent unknown, but its purposes being made known, willing hearts and ready hands were found to engage in the good work.

"In an obscure room, (the only one to be obtained,) in the poorest and most degraded part of the city of Pittsburgh, the last of November, 1856, assembled some ten ladies, with about forty little girls bearing evidence of the most abject poverty. The organization was formed, the children classified, and arrangements made that the school might be conducted with method and order. The plan adopted was, to procure materials, cut the different garments required for children's wear, teach them how to make them, presenting them when completed to the children. The Rev. Mr. Sinclair, then the missionary of the AMERICAN AND FOREIGN CHRISTIAN UNION, assisted the ladies in procuring materials and scholars; ever exerting himself to the utmost for the good of the school. Many difficulties were encountered and obstacles were met,

but perseverance overcame them all, and this school has been abundantly blessed and prospered, now numbering an attendance of 250 scholars with 30 teachers. The directress is a most amiable and excellent Christian lady, beloved by teachers and scholars. They have a large well-lighted room for their place of meeting, in the University building, in a delightful part of the city.

"At the opening of the first Pittsburgh industrial school, a similar one was put in operation in Alleghany City. In 1857, the writer, who had been directress of the Pittsburgh school, was solicited to take charge of the one in Alleghany City, which she did on the 21st of November, 1857, with an attendance of 12 ladies and 87 children.

"Alleghany City, with its splendid residences, extensive manufactories, seminaries of learning, noble churches, and happy homes, contains at least *six hundred* bright-eyed interesting little girls, who are, by the circumstances surrounding them, deprived of the instruction necessary to render them useful to themselves and to society. The large majority of them come from homes where the comforts of life are never known. Through the want of capacity in some parents and inclination in others, these children are entirely ignorant of the most simple branches of housewifery, so necessary to female education and the comfort of home. The 'industrial school' organization seemed just the plan for gathering these children together, giving them instruction in sewing, in singing, and on moral and religious subjects.

"In order to procure materials, each lady contributed one dollar. The plan adopted was to teach the children how to make the garments, presenting them whenever they should, by good behavior, punctuality, cleanliness, and improvement, win the number of merit-marks at which each garment should be valued, thereby preventing or relieving that feeling of dependence engendered by the indiscriminate bestowal of charity.

"Every succeeding Saturday brought an accession of teachers and pupils, until our

school now numbers *five hundred*, with an attendance weekly of *three hundred and seventy-five scholars* and THIRTY-THREE TEACHERS.

"We have been led to see and feel most sensibly that our Heavenly Father has watched over and prospered us in this great work. At times our funds have been exhausted, and we have been sad and desponding lest our labors should cease, and these poor children sink back into the ignorance and degradation from which we had labored so hard to snatch them; but generous hearts have responded to our appeals for aid, and our school is prosperous and happy.

"Let the storm rage never so fiercely, or the wind blow never so piercingly, on every Saturday-afternoon, for the last seven months, between *three and four hundred* poorly fed, scantily clad little girls have been seen eagerly hastening to the industrial school, or tripping joyously down the street to meet their teachers as they saw them approaching. Napoleon cannot begin to feel the pride in his splendidly equipped body-guard, that the writer feels as she is met and escorted on her way by detachment after detachment of smiling little girls, who are made happy as queens by a kind word or nod from the directress.

"During the past two years much has been done for the comfort and improvement of these little girls. Over *twelve hundred* garments and pocket-handkerchiefs have been made by and distributed among them. Three quilts were made and given as an offering of love and sympathy to the children of the Orphan Asylum.

"While we have been so anxious for the temporal welfare of these children, we have endeavored not to neglect the highest and most important object—the welfare of the soul. And while we have seen them daily improving in sewing, in behavior, and in personal appearance, we have had some reason to think the religious instruction here imparted has been, and will be, blessed to their future good. One little girl of our number, who often joined us in singing

'I want to be an angel,'

plumed her wings for Paradise, and went

home to 'the spirit-land,' where want, or hunger, or sorrow can never reach her more, for she died longing to be with Jesus, feeling that she was going 'home' to her Savior.

"During her last moments she called earnestly for the teacher of the industrial school; but though the teacher would have esteemed it a privilege to have been with her, she knew not of her illness till the little one was dead and buried. While the mourners were waiting to have her carried out to the place of burial, a little school-mate about her own age darted forward, and kneeling at the head of the coffin, repeated in an audible and affecting manner the Lord's prayer. It was a beautiful and touching incident, sufficient to reward all the effort that has been put forth in behalf of the industrial school.

"Humble and lowly as have been the recipients of favors here bestowed, they have suggested many lessons to the reflecting mind, giving many examples worthy to be followed by those to whom God has given abundance. Among very many instances which might be recorded of sympathy and generosity on the part of the children, two may, perhaps, be permitted here.

"A very clean but miserably clad little girl came up to the directress, with a dress folded under her arm for which she had paid her thirty merit-marks, to the possession of which she had looked forward with delight for many weeks, saying,

"Teacher, will you take back my dress, and give me some clothes for some little girls whose mother is a washerwoman? Their father is dead and they are very poor. I can do without my dress, if you will give what I have earned to them."

"Another said:

"Teacher, I have earned a dress, but I will do without it if you will give what I have earned to a poor woman who has two little children. Her husband was drowned in the Monongahela river, and she is very poor."

"So this child gave up her new dress—a luxury she seldom enjoyed—that she might render assistance to the poor and afflicted. Think of this, ye who tax invention and art to the utmost for the hundred

and ninety-ninth piece of drapery with which to decorate the forms that must so soon lie mouldering in the dark tomb! Think of this, and by similar acts form for yourselves pure and spotless robes to be worn throughout eternity.

"During the autumn and winter *three* other industrial schools have been put in operation in the two cities.

"In Pittsburgh, the *sixth ward industrial school* commenced the last week in November. The Episcopalians also started a similar school in Pittsburgh.

"In April, the *second industrial school* was opened in Alleghany City, which, being under the control of an efficient and energetic lady, will in time, no doubt, compare favorably with any of the others.

"Another has been opened with success in a suburban town.

"Another in Sewickly, *seven in all*, (the result of the meeting of ten ladies in the little dismal room in Pittsburgh, in November, 1856,) united with the efforts of Mr. DeForest, your worthy missionary, who performs his labors with untiring zeal.

"Among our pupils are many Roman Catholic children, who repeat the little hymns we have written for them, and unite with us in chanting the Lord's prayer, with evident pleasure.

"Our school is now to be closed, not because we are weary in well-doing, but because we deem it better to suspend during the summer months, in consequence of the absence of many of the teachers during that period. A. ANNIE WADE."

THE MISSION IN NEW-ALBANY, INDIANA.

Visits made—increased access to Romanists—Romish idea of the way of salvation—Sewing and Sabbath schools—priests denounce those who attend the mission schools—Romanists see the difference between the conduct of their priests and that of the Protestants—encouragement in missionary labors—conversions, etc.

"I have made 2,390 visits. Many of these have been among the most happy of my life, affording me an opportunity of re-

lieving the wants of many who would otherwise have suffered, and of presenting before their minds the saving truths of the Gospel.

"I have increased access to the houses of many, and am fully permitted to correct many of the errors of Romanism. In all my visits I am met with this sentiment :

"If we relieve the wants of the destitute, by such acts we will merit heaven, etc."

"Their leading idea of the way of gaining salvation, is 'doing penance for sins;' and if they come short in this, as all expect to do, then they hope to expiate their sins through the fires of purgatory.

"I have in no case met with any that had a distinct view of salvation by faith in Christ. There is one encouraging feature, however, in their cases that I have observed in regard to myself—it is, that I have never met with a repulse when carefully guarding against giving offense, even when stating positively that there was no warrant of Scripture for praying to the Virgin Mary to intercede for them, if at the same time I presented Christ as our all-sufficient Savior. They will readily admit that Jesus Christ is able and willing to save all that will come to God through him. If asked, then why trust to the intercession of the Virgin Mary, to your own good works, or the suffering of purgatory? the answer of many is, We were taught so.

"We have one Sewing and three Sabbath schools, which are at present in a prosperous condition. The average weekly attendance is about 300. There are about 50 ladies and gentlemen engaged in imparting instruction to these children. The number of Romanists that meet with us varies, depending on the watchfulness of their priests and sisters, who will not permit any to go to their schools if they go to ours.

"The priests have announced in their churches that they would deprive any of their members of the spiritual advantages of the church who would permit their children to attend our schools or go to our meetings. Often these children break through these restraints and attend our

schools. There are a number that meet with us statedly.

"At present we have three weekly prayer-meetings. The friends that accompany us to these meetings are ardently devoted to this work. We propose to increase these wherever we can have the prospect of inducing Romanists to meet with us.

"When I have inquired of others if I might hold prayer-meetings in their houses, they assured me they would be very willing, was it not for the persecution it would bring on them from their priests and friends. We hope that good will be accomplished for these, and that they will be led to fear God more and man less. They frequently contrast the benevolence of Protestants towards Catholics, with the want of sympathy on the part of their priests or people in behalf of their own famishing poor. This disposition to scrutinize the conduct of their priests, I think, is greatly increased of late years.

"The success attending one of our weekly prayer meetings has inspired the friends engaged in this work with increased confidence and hope for the salvation of this people, especially for the family where this meeting is held. I have informed you in a previous letter of the conversion of this lady. Since then, her eldest daughter has experienced like precious faith; also, another is awakened to the necessity of a change of heart.

"There are others, both Romanists and Protestants, whom we have reason to believe are importunately seeking religion. The relatives of the family who have embraced Christianity begin now to relent in regard to their opposition. They have unbounded confidence in the sincerity of their friend, and begin now to give evidence by their words and actions that they too desire salvation. This was seen in the constant weeping, and especially when her aunt was speaking at the close of one of our meetings, as she referred to the troubles and temptations she now had to contend with. She then spoke with animation and flowing tears of what God had done for her deliverance from darkness and sin.

"Her niece, referred to above, is now anxiously inquiring the way through faith in Christ. I have been thus particular in the narration of the above facts, that you might know what the Lord is doing for us. Does not what God has already done indicate clearly to us, if we do our duty God will vindicate his own truth in the salvation of perishing Romanists? The reputation of the three families alluded to above, may be seen from the fact that they are old settled citizens, who will not be readily moved from any position they may assume in matters of religion."

FROM A MISSIONARY IN AN EASTERN CITY

AMONG THE IRISH ROMANISTS.

Many Romanists formerly in ignorance of the Gospel now enlightened—labors in the alms-house.

"In the month past I have been enabled, by the grace of God, to pursue my calling here in preaching the Gospel to the poor Irish Romanists, visiting them from house to house, distributing tracts, and conversing with them upon the all-important subject of salvation through Jesus Christ alone. Many of them to whom the subject was foreign, and would have remained so through life, are now enlightened, and know the truth, at least in theory; and I am led to hope that the time is not far distant when many who have seen the errors of the system under which they have been brought up, will become decided Christians.

"A goodly number of those who were in the alms-house last winter, improved the time they had in reading the Scriptures and tracts which I gave them, and in hearing the Gospel preached on the Sabbath. These opportunities were to them a new era in their life-time. Many of them went out of the institution this spring with good impressions on their minds. The reading matter they took with them for further use, and to all appearance valued highly the instructions they had received. A few days ago I met one, who with much emotion said to me:

"Kind sir, the tracts you gave me I

have here with me: I have read them with care, and will read them again. My husband has deserted me, but I can now trust in the Lord, and will try to earn my living honestly."

"I have met with many, both men and women, who have expressed to me their heartfelt thanks for the instructions I had given them. I would desire to lift up my heart in thankfulness to God, the Author of all good, who hath put it in my power, through the Missionary Societies, to preach the Gospel to those poor people, although they are generally ignorant, bigoted, and superstitious; yet when enlightened they are lively, kind, and warm-hearted, and will not much longer crouch under the lash of Papal tyranny—cases of which occur so often among them, that I wonder they do not see that there is none of the religion of Christ in their system. But they had nothing to compare it with, until missionary efforts were made amongst them. Now they see things in a different light, and often express themselves very much dissatisfied, and declare that the Protestants have the real and true religion; for they have visited us (say they) in our poverty and sickness, have taught and fed our children, and they at all times did these good things for us so kindly and lovingly, that we are sure their religion is right."

"Let the priests say what they will, thus much good has resulted from the kindness exercised toward them; but there is another class that I find I must meet with firmness and expose their errors, for they do not scruple to say that we do those things to draw the children and their parents from the true mother church, as they call it. I find need continually to have new supplies of grace, to be 'wise as the serpent and harmless as the dove.'

"This month I have distributed 578 tracts, 4 testaments, and 50 copies of Sabbath-school papers, preached and held temperance and other religious meetings 15 times, conducted Sabbath-school 4 times, made 306 family visits, conversed and prayed with the sick in their families and in the hospital. In general I have been well received, and I hope good has been done."

MISCELLANEOUS.

ITALY, A FIELD FOR MISSION-
ARY LABOR SECOND TO NO
OTHER.

We call the special attention of our readers to the very important and interesting letter from the Rev. Dr. REVEL. At the date of this letter the war in Italy had not commenced. Since then, great changes have taken place. From various sources we learn that very great efforts are now being made by the Waldensian church to spread the Gospel in Italy. Col-porteurs have already circulated thousands of copies of the Bible among the soldiers of Turin and elsewhere. At the meeting of their synod, lately held at La Tour, it was urged strongly upon the executive of their church to prosecute vigorously the missionary work in Italy.

The Rev. Mr. Malan, the late moderator, has gone to Florence, and is there preaching the Gospel with great success. "What changes hath God wrought!" Ten years ago their missionaries in that city were siezed and imprisoned, and sent in chains to the frontier. Now religious toleration prevails, and the Word of God is openly preached.

In a letter addressed to an Italian of this city, from Rome, occurs the following passage: "The New Testament is in the hands of many. We have received the last collection of money which you sent us, and with it have printed several thousand copies more than we were expecting to be able to make. The book is printed in Italy—Italy, this unhappy country which we inhabit. In Italy, thanks be to God, the Word of God is now printed in our own language."

Again; "The Papacy is not disturbed by all the blows struck at her from a distance. Her heart is in Italy. Here is the life-blood of her existence. From hence it flows, and this is the only place where she feels the fatal blow."

Now is the time, then, to be up and doing. And we cordially unite in the following sentiments of the editor of the *Independent*, and would rejoice to see them published in every paper throughout the land:

"PRAY AND WORK FOR ITALY.

"This is the hour of prayer and of action for Italy. Wherever the allied armies go, wherever the spirit of insurrection and revolution spreads, there religious freedom is at once proclaimed, and the way is open for the diffusion of the Gospel. This was the case in 1848, during the brief ascendancy of the revolutionists. Men who were denounced by Papists and Imperialists as dangerous and pestilential members of society, then proved themselves the friends of religion and order, and of a freedom founded upon the Word of God. The same is true of the liberal movement in Italy today. It favors the diffusion of the Bible; it opens the door for religious freedom. Not that the allied powers are engaged in a crusade against the Papacy, or that they have any distinctively religious aim before them in the war. But the people everywhere demand freedom of thought and action in religion, as upon all other subjects, and the Government of Sardinia has proved itself sincere in maintaining religious liberty under the constitution.

"The Waldensians have wisely prepared themselves for such a crisis as has now arisen. They have had the choicest of their young men in a course of training both in the Italian language and in a sound theology. They have opened churches in the principal cities of Piedmont. They have organized

a Society for the diffusion of evangelical knowledge through the press. In a word, they have done all that a wise and prayerful forethought, acting with limited resources, could do, to prepare the way of the Lord in Italy. And now that a wide and effectual door is opened for the entrance of the Gospel into Lombardy and Tuscany, shall not the Christians of America help the evangelical churches of Sardinia by their prayers and their liberal contributions?

"The American and Foreign Christian Union, by its arrangements with the Waldensian brethren, presents special facilities for the work of evangelizing Italy. Now is the seed-time for that long-benighted land. Let the ground which is plowed up by the cannon be sown with the seed of a higher Christian civilization. While the whole north of Italy is open, shall we not enter in and make sure of it for Christ?"

It would be a matter of great thankfulness would the friends of Christ and civil freedom send us ten thousand dollars for this work of evangelization in Italy. And, brethren, can it not be done? Yes, it can. Let every family where our Magazine goes send us one dollar each, and the work is done. Brethren, will you not do it, and do it immediately? Promptness is the watchword of deliverance.

THE DECREE OF THE EMPEROR OF FRANCE,

RELATING TO HOUSES OF WORSHIP.

An article appeared in some of our religious papers a few weeks since, stating that hereafter no moneys could be sent from this country to aid Protestant churches in France. We publish below the decree of the Emperor, and we think our readers will agree with us that it will aid the cause of Protestantism, rather than injure it.

"NAPOLEON, ETC.—We have decreed and do decree that which follows:

"Article 1.—The authorization for the opening of new churches, chapels, or oratories designed for the public exercise of Protestant worship organized under the law of the 18th Germinal, year 10, shall, on the petition of the consistories, be given by us in our Council of State, on the report of the minister of worship.

"Article 2.—Our prefects shall continue to give authorization for the temporary public exercise of the same worship. In case of difficulty, it shall be determined by us in our Council of State.

"Article 3.—If an authorization is asked for the public exercise of a worship not recognized by the State, this authorization shall be given by us, in State Council, on the report of our minister of the interior, after the advice of our minister of worship.

"The assemblies thus authorized for the public exercise of a worship not recognized by the State, are subjected to the general rules sanctioned by the articles 4, 32, and 52 of the 18th Germinal, year 10, (the organic articles of the Catholic worship,) and the 2d of the same law, (the organic articles of the Protestant worship.)

"Our prefects shall continue to give in this case the authorizations which shall be requested for the occasional meetings of these forms of worship.

"Article 4.—Where there shall be occasion to revoke the authorization granted in the cases provided by the 1st article and article 3, § 1, of the present decree, this revocation shall be pronounced by us in our State Council.

"At any time the competent minister can, in case of emergency, and on account of the non-fulfillment of conditions, or the public safety, suspend provisionally the effect of the aforesaid authorization.

"The suspension will cease *de jure* at the expiration of three months, if, during this delay, the revocation has not been definitively pronounced in the manner set

forth in the first paragraph of the present article.

"Article 5.—Our minister, the Secretary of State for the department of the interior, and our minister, the Secretary of State for the department of public instruction and of worship, are charged, each in that which relates to him, with the execution of the present decree, which shall be inserted in the Bulletin of Laws.

"Done at the Palace of the Tuilleries, the 19th of March, 1859.

"NAPOLEON."

A friend of the Society, while sending us the name of a new subscriber to the Magazine, writes as follows :

"The interest felt toward your Society manifestly increases among us, as we get persons and families to read the Magazine. We think it one of the most important publications of the day. There is amazing stupidity and ignorance prevailing over the minds of even New-England people respecting the dreadful hierarchy of Rome, what it has done in times past, what it is doing now and now attempting to do, especially in the United States. We think it very important that they should be enlightened on this subject more and more. We should be glad to see the Magazine of the AMERICAN AND FOREIGN CHRISTIAN UNION in every family through the land. The Lord is opening the nations of the earth for his servants to enter in and teach their fellow-men the knowledge of the true God, and Jesus Christ whom he has sent.

May the time be hastened when the kingdoms of this world shall all be given to Christ, according to his word. This shall continually be the prayer of your brother in Christ."

EDGARDO MORTARA.

"Rachel weeping for her children."

Above the roar of ocean's troubled waves,
Above the roar of winds on mountain heights,
And all the noisy world, a voice is heard,—
"Lamentation, weeping, and great mourning;"
Rachel, bereft, is weeping for her child,
And nations weep to hear the tale of woe.
Oh, heart of mine! refuse not earnest grief
For that pale mother of the broken heart,
Her child is lost, for ever lost to her,
Unless the pitying angel, who once smiled
On lonely Hagar and her suffering boy,
Distil within his heart the "living springs,"
And seal him thus a child of Abraham.
For ever lost! not in the desert waste—
Not 'mid the city's crowded, busy throngs,
Or in the grave's lone, peaceful resting-place,
But where the cold and cruel vigils keep—
Where the false prophet and the Beast have power,
Aye, to crush our life, rend ties by God ordained,
And force all men their blasphemies to heed,
There a young martyr of the ancient race,
Torn from his loving parents' tender arms,
Pineth to see his mother's face once more,
To say his "shameu" nightly at her knee,
And shed his smiles and love on all his friends.
Oh, Christian heart, b'hold this wrong so foul!
Oh, mothers clasping babes, shrink not, behold!
The woe that rends her heart may fall on you!
Pray for that child, and her who mourns for him.
MORTARA! let that name go up to God!
Yet hope! that mother may forget her child,
Com passion for her son may die away;
But God will not forget his people, loved
And born of old, nor promises of good
To Abraham's seed, though sown in every land,
And double will requite to all their foes
"Therefore shall her plagues come in one day—death,
And mourning, and famine, and woe,
For strong is the Lord God who judgeth her!"

M. A. L.

BOOK NOTICES.

THE GREEK TESTAMENT, with a Critically Revised Text; a Digest of Various Readings; Marginal References to Verbal and Idiomatic Usage, Prolegomena, and a Critical and Exegetical Commentary, for the use of Theological Students and Ministers, by Henry Alvord, B. D., Minister of Quebec Chapel, London, late Fellow of Trinity College, Cambridge. Vol. I., containing the four Gospels. New-York, Harper & Brothers, Publishers, Franklin Square.

This is an octavo volume containing between eight and nine hundred pages, finely got up, the paper good, and beautifully printed. Let every minister whose eye may rest on this page re-read and study the title-page, which we have here given, and he will obtain a general idea of the work. The high price

of the London edition has, to a great extent, excluded this most valuable work from the libraries of the great majority of our ministers. But this reprint by the Harpers, greatly reducing the price, now brings it within their reach, and we have little doubt that hereafter this Greek Testament will be found in the library of every minister.

DAILY THOUGHTS FOR A CHILD. By Mrs. Thomas Geldart. From the Second London Edition. New-York: Sheldon & Co., 115 Nassau-street.

TRUTH IS EVERYTHING: a tale for young persons. By the same author, and the same publishers. From the Third London Edition.

We have read and examined both these books with great interest. The first work is

made up of a commentary upon some verse of the Bible for every morning and evening of the month, and illustrated by incidents. The other volume is a story enforcing the

great motto of the book, "Truth is Everything." And we have no doubt but both will do good service in the cause of our Lord Jesus Christ.

Receipts

ON BEHALF OF THE AMERICAN AND FOREIGN CHRISTIAN UNION, FROM THE 1st OF JUNE TO THE 1st OF JULY, 1859.

NEW-HAMPSHIRE.		New-York City. A friend,	
Hillsborough. Stephen Richardson,	2 00	" Henry Lawrence, Esq.,	10 00
Greenfield. Cong'l Ch. per J. Le Bosquet,	6 00	Hannibal. Cong'l Church, per J. Rice, Jr.,	5 51
Wilton. Rebecca H. Abbott,	5 00	Utica. N. Y. A. & B. T. Co. for dividend on	
Gilesum. Individuals of the Congregational		stock donated by Prof. Morse,	87 50
Ch. per Amherst Haywood, Esq.,	15 00	Harlem. Ref'd Dutch Ch. Rev Dr. Lord,	43 27
VERMONT.		Clarkson. Presb Ch. Rev. Jos. McNulty,	11 00
Johnson. Cong'l Church, in part of L. M. for		Poughkeepsie. 2d Ref'd Dutch Church, Rev.	
Dea. H. W. Robinson,	22 00	Charles S. Hagerman,	20 02
West-Rutland. Congregational Church,	36 00	Niagara Falls. A. H. Porter, in full of L. M.,	10 00
MASSACHUSETTS.		Nyack. Dutch Reformed Church, in part of L.	
Amherst. A Friend,	3 00	M. for Rev. D. Lord,	20 00
South-Hadley Falls. Cong'l Church, per Rev.		" Presb. Church, in part of L. M. for	
Richard Knight,	14 25	Rev. Joseph Cory,	15 28
Salem. J. H. Towne, in part of L. M. for Mrs.		Brooklyn. Church of the Pilgrims, Rev. Dr.	
R. C. Towne,	10 00	Storr's,	149 53
Worcester. Silas Gaifield,	3 00	NEW-JERSEY.	
Newton. Elliot Church and Soc'y,	152 06	Hackensack. Rev. J. A. Parsons, to make Mrs.	
Amherst. F. F. Parish, a balance,	50	J. Edgar Thompson a L. M.	30 00
Upton. Cong'l Church and Soc'y,	10 00	Bloomfield. 1st Presbyterian Church,	150 00
Franklin. E. F. Richards, for L. M. for Peter		West-Bloomfield. Presb. Church, to make Rev.	
Adams,	10 00	J. Addison Priest a L. M.	39 09
East-Charlemont. Congregational Church,	12 00	Morristown. W. C. Bak r,	5 00
Pittsfield. First Parish, balance,	1 25	" United meeting in part,	34 85
CONNECTICUT.		Newark. 3d Presbyterian Church,	41 52
New-Haven. Chapel-st. Cong'l Church, Rev.		GEORGIA.	
Mr. Eustis,	94 07	Savannah. Two Ladies, per Mrs. M. Stiles,	30 00
South-Windsor. Mrs. Charissa Treat,	3 00	KENTUCKY.	
Milford. Plymouth Cong'l Church, in part of		Portland. Presbyterian Church, in part,	1 00
L. M. for Rev. W. N. Harvey,	19 00	MISSOURI.	
" Union collection in Meth. Church,	11 35	St. Louis. Two friends,	15 00
Seymour. M. E. Church,	4 76	ILLINOIS.	
" Union collection in Cong'l Ch.,	7 89	Springfield. 2d Presb. Church, Rev. A. Hale,	20 00
Westminster. Church and Society, per Na-		" Jos. Thayer, Esq., in full of L.	
than Allen,	15 00	D. for Rev. E. W. Thayer,	50 00
Hebron. Seth Smith,	10 00	OHIO.	
New-Haven. 3d Cong'l Ch balance,	15 00	Marietta. 1st Congregational Church, in part,	43 10
" 1st Cong'l Ch. additional,	100 00	" 2d Congregational Church, in part,	4 10
Hartford. A Friend, to make Rev. A. J. Pike		" 1st Baptist Church,	5 00
a L. M.,	30 00	Harmar. Congregational Church,	16 15
Glastenbury. W. C. H.,	3 00	MICHIGAN.	
Eastbury. A Friend,	1 00	Mt. Clemens. Rev. P. J. Hot's people,	12 49
NEW-YORK.		Jonesville. Presb. Ch. Rev. H. L. Stanley,	6 00
New-York City. Mrs. Hannah Ireland, to		Augusta. W. Bowdoin Palmer, Esq., a bal.	2 82
make Miss Elizabeth Wil-		TEXAS.	
ling a L. M.,	50 00	Lavaca. F. Beaumont, in full of L. M. for Mrs.	
" Mrs. Aspinwall,	10 00	Harriet N. Beaumont,	10 00
" Reformed Dutch Church in			
Washington Square,	87 83		

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